

SUNDAY SERMON

A Scholarly Discourse By Dr. Charles E. Locke.

Brooklyn, N. Y.—Dr. Charles Edward Locke, pastor of the Hanson Place M. E. Church, preached Sunday on "Music as a Factor in Culture."

From that moment in the creation when the morning stars sang together and the brooks went singing down the hillsides of Eden, and the birds made glad the dawn of time with their thrilling melody, music has had an indisputable place in the world.

The study of music is a liberal education. Music, like poetry, makes its appeal to the noblest instincts of the soul. It is said that the inhabitants of Cynote, who slighted music, were the cruelest of all the Greeks and no other town was so immersed in luxuries and debauchery.

Christianity was born with a song on its lips. Mary sang in thrilling measures of the Magnificat; the angels sang in their tumultuous hallelujah chorus; and the shepherds sang in the fields under the starry canopy, and the world has been singing ever since. Paganism does not sing; it laments. Pagodas and mosques do not lighten their sombre interiors with music, but every Christian church, however humble, is a conservatory of sweetest music.

Music is both a science and an art. As an art it does not, as do painting and sculpture, occupy itself in reproducing nature—for it is itself a part of nature, and seeks to reveal itself. The Egyptians first excelled in music, but great strides were made by the Greeks under Pythagoras. The word music is derived from a Greek term, which includes all the learning of the Muses. Of all the fine arts, music is the most comprehensive. The majesty of the architect, the pictures of the artist, the rhythm of the poet and the melodies of all these belong to the musician, whether he be a composer, performer or pours out his soul in vocal melodies. The fable tells that Mercury stretched strings of dried skin across a shell, and striking them with his fingers, invented the lyre. The bow as a musical instrument was probably first used by the warrior, who, as he described his successful battle, twanged the string of his bow.

It was later discovered that the bow, when drawn across certain hollow objects, produced pleasing sounds—thence the lute and the violin. Music has been called the universal language, and truly it is a means of communication between all souls, whatever climate may have given them birth. It is the most responsive of all the arts—the most human. It more nearly breathes and sees and feels. It possesses all the varying hues of the soul. The music of the siren would allure Elysae to his death and the monotonous tones of the bell would direct the imperilled mariner to safety. Tumultuous music is the completest expression of happy souls on festival days; and tender, sombre strains interpret the language of sad hearts when a nation mourns for its martyred heroes. Glad music, joyous and penitential psalm, expresses the contrasting emotions of the soul.

Music was defined by our own Sidney Lanier as "love in search of a word." There is an inexpressible something in the heart of man which seeks to define itself in speech, but, failing in this, music flies to his relief and in melody he pours out his feelings beyond the limitations of articulate utterance. In the attempt of the finite soul to praise and glory the Infinite, all earthly devices of language utterly fail, and music only, which expresses the ineffable, can never be able man to sing what he can never express, his adoration and gratitude to his great God and King. Conspicuously, whenever religion is the sincerest, then music will be the purest. Music is the echo of God's voice in the soul of man. Without that echo man's life is a dreary, empty abyss, filled with specters of despair. It is the gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

Music is a gift of God. Like all the sciences, it is a radiation of divine truth. Pythagoras taught a close affinity between music and astronomy. He was right so far as he went, but modern science has shown that the perpetual throne of God is not in the stars and constellations, but in the heart of man. St. Cecilia, receiving her music from angel visitants, tells the secret of the musician's power. Great musicians are born, not made. Their extraordinary genius is an endowment which cannot be taught.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 17.

Subject: Daniel in Babylon, Dan. 1, 8-20. Golden Text: Dan. 1, 8—Memory Verse, 16-17—Commentary on the Day's Lesson.

I. The temptation. These young men were confronted with a powerful temptation. A desire to obey the king's commandment, love of popularity, appetite, a desire to succeed—these were strong attractions. They were slaves in a strange land, and was it not necessary to fall in with the customs of the people? They were tempted (1) to do that which was degrading; (2) to disobey the law of their God; (3) to deny their religious and God and fall in with idolatrous worship.

II. The temptation resisted (v. 8). S. "Purposed in his heart." He decided what he would do and then took the wisest possible way to accomplish it. At first he made only a simple request. It was not political strategy; his actions were not planned to catch the eyes of the king. The first emotion of his heart was loyalty to God; this led to his resolution. Daniel did not strive with God or his conscience. They changed his name, but could not change his nature. "Would not defile himself." The Hebrew who ate without restriction at Nebuchadnezzar's table could not but defile himself. "Nor with the wine." He feared the degradation which would follow from wine drinking. "He requested" to observe the court, and yet he was inflexible. "The prince," etc. Ashpenaz (v. 3), chief chamberlain.

III. The ten days' rest (v. 9-16). 9. "Into favor." Ashpenaz saw that Daniel was a young man of integrity and noble loving character. His manners were beautiful and doubtless his manners were attractive. The best way to please others is to please God first. 10. "I fear—the king." He does not positively refuse the favor which Daniel seeks. This appeal by Ashpenaz was very persuasive; and while Daniel did not wish to imperil his life, he was a factor, yet he felt that it was safe to do right and that God would deliver them.

11. "Melzar." This is not a proper name, but should be read "the melzar," the chief butler, or steward, the one who had charge of their food. 12. "Favor." This is the Hebrew word for a short time and watch the result. "Give us pulse." A vegetable diet, with water instead of wine.

13. "Then—deal with thy servants." These words were spoken with quiet confidence as to the result. A number of other boys besides these four were undergoing the same training. A factor, yet he felt that it was safe to do right and that God would deliver them.

14. "Ten days." This would afford ample time to show the effect of steady, good food on their health. Daniel had strong faith in God, and he felt sure that he and his companions would present the best appearance.

15. "Fairer and fatter." The complexion was healthier and clearer. God meant that if a man would be temperate he should himself proclaim it to the world. The glutton, the drunkard, the debauchee, carry the stamp of their excess upon their features. A depraved character corrupts the flesh that carries it.

IV. Honored by God and man (vs. 17-20). 17. "God gave them knowledge," etc. 1. Through the highest physical condition, which made their minds clear. 2. By imparting to them wisdom, as recorded later. 3. By giving His blessing to their daily studies, aiding their minds by His Spirit, opening wider doors to knowledge through His providence. 4. By keeping them from those voices, from conceit and selfishness, which distort the judgment and dim the perception of truth. Wisdom, if we may give to God of faith, or work, or trust, or love, or zeal, He gives back again with large interest, good measure, pressed down and shaken together and running over—ten, twenty, thirty, sixty or an hundred fold, in whatever we need most from Him.

18. "End of the days." After three years (v. 5), the time fixed for their training. 19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

19. "King commended." Talked with them, tested their progress, learning and talents. He put them through a test examination. "Before the king." To be his personal advisers and among the leading officers of the kingdom. All officers and servants stood when in the presence of the monarch. 20. "Ten times better." Probably a high court of learning was held, at which the king presided and the nobles and eunuchs of the land assisted. These proposed difficult questions, which the youths readily answered and were in turn allowed to put questions which the sages could not answer. They were better counselors and better informed than the others. Daniel's conduct, however, and authority, at different times, during the whole of the seventy years of captivity. It is commonly believed that when the captives returned he remained in Chaldea, probably detained by his employment in the Persian empire, and that he died in Babylon.

CHRISTIAN ENDEAVOR NOTES

SEPTEMBER SEVENTEENTH.

The Great Surrender. Acts 9: 1-22; Rom. 5: 16-23.

Saul's blindness and his recovery were as nothing compared to the spiritual blindness in which he had been, and the spiritual vision he received. The true blindness is of the soul. There is no progress outside of Christ, but as soon as one thoroughly yields to Christ, his strength increases from day to day.

Nothing promises finer wages than sin, and though Satan cheats us time and again, how many go on working for him to the last. Heaven alone is given away. Only the greatest of blessings, eternal life, is given freely, for no price that could be paid would be adequate.

Suggestions. Christ wishes to yield Himself entirely to us, and that is why He wishes us to yield ourselves entirely to Him. It is not our surrender, it is our promotion—not our defeat, but our victory.

We cannot be led; we have only the choice of service, either of God or of the devil. Can we hesitate? We do not surrender liberty; we surrender slavery, and enter into the glorious liberty of the children of God.

Illustrations. If a man, in selling you a field, reserves the farther corner of it, he also has the right of way thither. So if Satan yields all your heart but one little corner, he has the right of way to that corner through your whole heart.

An army, when it surrenders, lays down its arms. When we yield to Christ, we are to yield all that we have and are.

A magnificent victor returns the sword of his conquered foe. So Christ returns to us our surrendered powers, vastly enlarged and glorified. Christian Endeavor societies are springing up on ships of war and merchant vessels, and in sailors' rests ashore. The sailors make splendid Endeavorers, sincere and earnest.

These "floating societies" need a close connection with the land forces, since they cannot in any other way get the staying influences of the church. Every land society may have, and should have, some part in this work. You can correspond with some of the sailors. It is a wonderful help for a Christian sailor, amid a body of men, very few of whom are Christian, to have the support of some Christian friend, though at a distance. You can greet the sailors when they come ashore, and make them at home in your society. You can send good literature to the ships.

Epworth League Lessons. SUNDAY, SEPTEMBER 17. The Great Surrender. Acts 9: 1-22; Rom. 6: 16-23.

There is no contest more interesting and more important in its results than the battle of a human soul with its convictions. Saul of Tarsus is a good type of the convicted sinner. The supernatural light, the audible voice, the outward phenomena are incidental. The great fact is that God met a soul and brought it face to face with duty. Up to this hour Saul may have been deceived. But now he knew he ought to surrender to Christ. And he did. There comes to every soul the moment when he must decide. And there comes to many, as there came to Saul, the full, complete, absolute surrender to Jesus which carries with it all future duties and services. Notice such elements of this great surrender:

Paul never reserved anything. He gave up absolutely to Jesus. There was no reserve to his surrender. It embraced all his life—all of his time and all of his days. It took in all the future. To his death nothing moved him, for all was surrendered to Jesus. He delighted to subscribe himself as the "doles," or slave, of Jesus Christ. There may have been affirmations of special consecration, but it was all of one piece. "What shall I do, Lord?" There was never a longing look backward, but a constant pressing forward.

Some surrender their time, their money, or their services to God. Paul put it all in. It meant to him his time, his service, his thought, his all. It was a devotion to Christ as the devotion of a slave. He called nothing his own. It meant prison, stripes, floggings, and sacrifices many, poverty, pain, loss and death. God does not call all to such a life as he lived, but he does call on us for a surrender of the whole life to him.

This surrender of Paul determined every action and service of the future. It was the determining factor at every turn in life. Once so surrendered, a soul has never a quarrel or question with duty. Obedience becomes a habit. New details of consecration are easy. God's claims are never questioned. Such a great surrender makes Christian living easy. Only such a surrender can bring peace to the life and the soul. Every soul should at once make this great surrender.

Help us, each one of us in his place, in the place which is providentially allotted to us in life, to act with our hearts, with consecrated will, with pure affection, with simplicity of heart, to do our duty and to leave the rest to God.—Horatio Stebbins.

Sainthood is not innocence, it is conquest. It is the experience of men and women who have met many temptations, sometimes falling before them, but growing their conquerors, until their days become organized victory.—W. C. Gannett.

Playing Planting. This gains is a play upon words, which can best be taught by examples. After one catches the idea it can be worked out indefinitely. For instance: "If I plant a pop and a wild bean, which will come up? Give it up?" "A dandelion (dandy lion), of course."

Another: "If I plant two or three Persian governors, what will come up? Fuschias (few shahs)."

Another: "If I plant several fearful Shakespeares, what will come up? Weeping willows (WILLO's)."

Begin with liquor for a remedy and you end with it for a ruler. It's the burden we drag and not those we bear that are heavy. There is no victory over Satan without yielding to the Savior. It is easier to lead a hundred children than to drive one. The Lord never invented watching as an escape from working.

Jealous Dog Wanted Babs. A large dog in Crews (Eng.) recently lifted a baby from its cot when the mother was absent, walked off with it, and left it, severely mauled, on a doorstep some distance away.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

There is a Decided Increase in the Use of Alcoholic Liquors on the Part of English Women in Both Upper and Lower Classes of Society.

Careful observers of social conditions in both the upper and the lower classes of society cannot fail to have noted of late a decided increase on the part of women to alcoholic liquors on the part of women. Published statistics relating to the number and ages of women convicted of drunkenness give one no real idea of the extent of the evil, for only a very small fraction of the intemperate fall into the hands of the police. Moreover, though a woman does not become drunk unless she has been intemperate, she may easily be highly intemperate without becoming drunk. It is notorious that a drunken woman is reclaimed only with the greatest difficulty, for she knows that she has unseated herself. The intemperate woman injures her reputation; the intemperate woman her health.

There is no one cause in particular which will account for this increased and increasing intemperance among women. The causes are many, and vary with the various conditions of life in which the women find themselves. The rich woman drinks to relieve the inevitable ennui of wealth, while her poor sister drinks to rid of the mental and physical depression engendered by poverty; the former become intemperate for lack of occupation, and the latter for want of recreation. The moderately well-to-do woman takes stimulants to relieve the dull monotony of her life, or with the idea of easing the mental strain inseparable from the cares of a young family.

Many women take to secret drinking—the bane of womanhood—by reason of the lonely lives they live, to soften the sorrow which is the lot of so many women, or to deaden that anxiety about the future which is so harassing to the timid minds of so many of the weaker sex. It is surely an evil sign of the times when the very factory girls, who think lightly of the present, and still less of the future, form what are called "spirit clubs" in which the girls make small payments to accumulate until Christmas Eve, and then to be spent in spirits, wine and cakes.

Since, however, the factory girl's principal diet during all the workdays of the year consists of pickled cabbage and tea, the excessive use of stimulants as an occasional stimulant is a matter for wonder. And, indeed, throughout a large section of feminine society it is an ill-balanced or insufficient diet that is at the bottom of the craving for stimulants. Even when the diet is correct, the lonely woman diner may be disturbed by the dyspepsia of a meal with brandy and water, and finding benefit from that, may be tempted to continue the remedy indefinitely, in gradually increasing doses.

Increased facilities for drinking are to be numbered among the causes of this increasing intemperance among women. Women travel alone to a far greater extent than was formerly the case; women's clubs afford every opportunity to those who wish to indulge in potent liquors; some of the big stores and mammoth drapery establishments have licensed refreshment rooms; restaurants and railway buffets continue to multiply; while the pastry cook with a wife license is very much in evidence in every residential district. A woman in a good position in life may be intemperate to a degree without ever having recourse to the ordinary public house.

It is not pretended, however, that the man's temptations above have spirit licenses, but intemperance in port or sherry, or even in bottle ale, is almost equally destructive to health.

Intemperance among women is incompatible with the welfare of the children, who, even if they are unaffected by a bad heredity, may be affected by the example of their mother. It is because of this that the drunken mother is regarded as a curse to her family and a menace to the State. Even the most unprejudiced and tolerant of moderate drinkers on the male side look upon a drunken woman with a horror and loathing that are almost instinctive.

Although medical men as a body are largely, if indirectly, responsible for the present enormous consumption of whisky by the laity (they having advised it as being safer than adulterated wines and doubtless because they can with assurance declare themselves in no way responsible for the increased consumption of spirits by women. For the favorite "pick-me-up" of the well-to-do woman is a brandy and soda, while in the case of the washerwoman it is a drop of gin. Medical men, whatever their shortcomings may be, at least recommended the general consumption of brandy or gin as a beverage. Women who can afford a choice take to brandy with fatal facility; or, if they prefer wine, to port—they see doom become confirmed whisky drinkers.

Hope for the future of our woman-kind lies in the fact that all women are to some extent the slaves of fashion, and once it becomes no longer the fashion for women to drink freely of potent liquors at dinners, dances and other convivial assemblies, intemperance among them will receive a death blow against the net vice of secret drinking; the only remedy is in the teaching of temperance and hygiene.—London Chronicle.

Alcohol Dwarfs Dogs. The Japanese method of breeding dwarf dogs. The mother and puppies when young from the mothers and feed them on an alcoholic diet instead of milk. By interbreeding two or three generations the midgets result. Cats may be dwarfed the same way, and also boys.

Died by Hanging. We find this clipping in one of our papers, and we give it for its pointed truthfulness: Smith—"What became of your friend, Brown?" Jones—"Dead, poor fellow. Died by hanging."

Smith—"Hanging! Is it possible?" Jones—"Yes; hanging around saloons."

And it might be added that poor Brown's death was a "capital" killing, in case the saloons were legalized by the State.—Dial of Progress.

Women Alcoholics in France. During the last twenty years alcoholism among women of France has made alarming progress. Out of ten divorces or separations, pronounced on account of wrongdoing on the part of the woman, there are eight in which alcoholic excess has been returned as the cause of their being no longer able to live together.

Governor Cobb, of Maine, calls for the strict enforcement of the prohibitory law, and energetically urges the issuance of checks from the outside into counties whose officers will not enforce the statute.

THE KEystone STATE

Latest News of Pennsylvania Told in Short Order.

Frank Strook, a furniture dealer of Carlisle, has made an assignment in bankruptcy.

Joseph Moyer, a well-known Wayne Township farmer, died at his home